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Rev. J. W. Van Weelden  
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# CALVINIST CONTACT

32ND YEAR OF PUBLICATION, NO. 1605

JULY 22, 1977



## May we pray for the Pope?

by Paul Schrotenboer

*Dr. Schrotenboer is general secretary of the Reformed Ecumenical Synod.*

The occasion for this strange question was a meeting I attended in Rome in the month of May. It was a gathering of secretaries of world confessional families who meet once a year to consider matters of mutual concern. After the meeting the secretaries had an audience with Pope Paul VI.

The world confessional families is a mixed bag, having in it groups as fundamental as the Mennonites and the Seventh Day Adventists and as ecumenical as the World Council of Churches. It represents the largest number of Christians on the face of the earth. In it are organizations which represent the international bodies of various 'confessions', such as the Lutherans, Anglicans, Methodists, Baptists, and the Reformed. In it are also churches with very high claims about their being *the* church, such as the Orthodox churches, particularly of eastern Europe, and the Roman Catholic Church.

One 'confession' has both a main wing (the World Alliance of Reformed Churches, 50 million) and an evangelical wing (the Reformed Ecumenical Synod, 5 million).

This annual meeting came on invitation (their first) from the Roman Catholic secretariat for the Promotion of Christian unity in the Casa Internazionale del Clero in Rome, a 15-minute walk from the Vatican. Here we met for three days to consider such ideas as conciliarity as a model of church unity,

confessional identity, schemes of united action and ecumenical differences. All this, being interpreted, means: how can a church and groups of churches and denominations be both true to the heritage from which they come and faithful in making manifest the oneness of the body of Christ in the world? In other words: how can you be both confessionally faithful and ecumenically obedient? The answers given were rather diverse.

My schedule of travel required me to arrive in Rome on Friday evening prior to the meetings which would commence on Monday and continue through Wednesday. On Saturday morning I made my way to the dining hall of the Casa and was invited to eat at a table of English speaking priests and a nun in ordinary street clothes. They were an amiable group and we had a pleasant time talking about Ireland (one came from Belfast) and their purpose for being in Rome.

They had come to learn first hand about Roman Catholic canon law so that they could more knowledgeably counsel people who come to them with personal and family problems, such as marriage and divorce. After a few weeks they would return home.

On Sunday morning they invited me to attend mass which two of the priests would conduct in St. Peter's in English. I agreed and we (four in our group) walked to the Piazza San Pietro. It was all most interesting and entirely new to me. This was my first mass! The two officiating priests got invested and were assigned to a free alcove in St. Peter's Tomb. A handful of people attended and a small crowd gathered at the outside as the mass was in process.

The liturgy was not as objectionable

as I had expected. What I liked best was the reading from Scripture (three passages). The transubstantiation bit was not emphasized. Much was said about love and fellowship. What made the greatest impact on me at the time was the prayer. Besides many other matters, the priest in charge specifically prayed for "our Holy Father" in his awesome responsibilities.

Then it struck me: Never in my life had I prayed for Pope Paul VI, or any of his predecessors, the man who is the titular head of many hundreds of millions of Christian people. Why not? Well, that just has not been done and, with very, very few exceptions, perhaps is not now being done today in any of the churches which I serve. A friend of mine (also a cleric) admitted he had once prayed for Khrushchev, but never for the Pope. Another friend knew of a pastor who had prayer in the worship services for the Pope and had been strongly criticized.

In our Calvinist tradition some unkind things have been said and written about the Pope. Calvin once called him a braying ass. The Westminster Confession identified him as the anti-Christ. No wonder we don't pray for him!

And yet! It is no small burden to be the Bishop of Rome, one who is said in official doctrine (Vatican I) to be infallible when he speaks *ex cathedra* in matters of faith and morals. What the Pope does is watched by people not only in Christendom but by the world at large. What he says affects not only Roman Catholicism, but the Orthodox and Protestant churches as well.

Perhaps my non-praying for the Pope - and I suspect it applies to many others as well - has been due to the

Continued on page 6

## FOCUS

### Simultaneous synods

GRAND RAPIDS (RES) — Five churches of the North American Presbyterian and Reformed Council (NAPARC) will meet at the same time on the campus of Calvin College here in June, 1978.

### New Reformed leader

SIOUX CENTER, IOWA (EP) — Rev. Arie Brouwer has been endorsed by the General Synod of the Reformed Church in America as general secretary of the 355,000-member denomination. He succeeds Rev. Marion de Velder, retiring after holding the top executive post since 1961.

### \$4 million for missions

NASHVILLE, TENN. (EP) — Southern Presbyterians, ending their 117th General Assembly here, approved a hold-the-line budget of \$7.8 million for 1978, more than half earmarked for foreign missions. It allocated \$4.4 million for foreign missions. The total budget is virtually the same as that approved a year earlier.

### Translation banned

ALBANIA (EP) — A translation of the Gospel of Matthew in Gheg, a dialect of modern Albanian, has been published with special helps for Muslim readers. Although banned in Albania, 15,000 copies have been published in Yugoslavia for circulation among the one million Albanians living there.

### Communists reconsider

VIENNA (EP) — The Eastern European Communist countries are reconsidering their opposition to religion according to the Austrian Roman Catholic news agency. Hungarian Communist head Janos Kadar recently visited the Vatican, an event which was interpreted as changed thinking by the Communists. Aside from Hungary's improved relations with the Vatican, the new Soviet constitution was "relatively liberal" concerning religion. Citizens will be authorized to appeal against religious persecution.

### Calvinist Contact goes on vacation

The offices of Calvinist Contact and Guardian Publishing Company will be closed soon as the staff takes its annual two week vacation. The issues of July 29 and Aug. 5 will not be published this year and the office will be closed from July 22 to Aug. 6. Regular business will resume on Monday, Aug. 8 with the usual hours from 8 a.m. to 4 p.m.

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NEXT ISSUE

Quarter million readers



## VIEWPOINT

# The power of a psalm

Every young boy and girl knows where the shortest chapter in the Bible can be found. Come supper time, when the kids want to go outside to play for a while, they instruct Dad: "Quick, read Psalm 117." They know it won't take long.

We often laugh it off, then go on to read something more "meaningful". We might pick a Psalm. If we don't, then we are bound to dig into some of our favorite New Testament books.

Psalm 117 is the shortest chapter in the Bible. We know that. It is also found right in the middle of the Bible with virtually an equal number of pages both before and after it. It has some significance on both counts. The next Psalm but one is the longest, Psalm 119.

Let's just quote this little Psalm: "O praise the Lord, all you nations: praise Him, all you people. For his merciful kindness is great toward us; and the truth of the Lord endures forever. Praise the Lord." Paraphrases quote the last verse this way: "His constant love for us is strong, and his faithfulness is eternal."

That little Psalm tells the entire Biblical story. It is as though the Bible centres around these two verses found in the middle of the Scriptures. "Praise the Lord all nations." That is God's message to us. It is striking how this Old Testament spirit contrasts the New Testament times during the ministry of Jesus. The Jews were concerned with a narrow view of the Messiah...their own personal king for the Jewish people.

But the psalmist tells the entire world to praise the Lord. And not only the entire world, but all the people: Jews, Gentiles, Blacks, Whites, Russians, Americans, Canadians, Chinese. The second half of the Psalm gives us the reason for praising the Lord. God's constant love for us is strong and his faithfulness is eternal. Has there ever been a better reason to praise the Lord? It is a little gem, a tiny treasure, that Psalm 117.

We easily tend to put more value in reading a lengthy piece of Scripture than we do in reading a verse or two. The longer, the better, it seems.

But there are times for short hymns and long hymns, for short prayers and long prayers; for short sermons and long sermons; for short Scripture passages and long Scripture passages; for short speeches and long speeches.

Things short are generally to the point ... like Psalm 117. Things long often need formal divisions... like Psalm 119 or a three-pointed sermon.

Keith Knight

by Keith Knight

## NEWS VIEWS

# When the lights went out

NEW YORK — The lights went out in New York, just like they did 12 years ago. It happened on the evening of July 13, one of the hottest, most humid days of the summer. So when the hydro went out, so did all the lights and air conditioners. The elevators stopped between floors, the stoplights and streetlights faded into darkness.

A lot of things happened during that night of total darkness. Thousands of people broke big store windows and walked off with everything; groceries, racks of coats, appliances, shoes ... just everything. Police couldn't be everywhere so they managed to arrest only 2,000 people for looting. Amazing, simply amazing. Each business and shop in this huge city became a self-serve, no-pay target for citizens. Crime often hides under the mask of darkness and it most certainly did that in New York.

The early morning television newscast showed a film-clip on the looting. Entire families left their hot, dark apartment buildings to supposedly have a good time on the streets. They took what they could. Most youngsters walked off with color televisions sets for their bedrooms. Women had a field day with racks full of dresses and men marched off with costly appliances.

When the morning sun edged its

way above the skyscrapers, it revealed a proverbial pigpen. Most stores were windowless and ransacked. Shop-owners cried. Many looters termed the blackout as being Christmas in July. It was a lot of fun, they said. Just one big party. "We went from store to store laughing and singing", one man said.

Just what kind of a society is this: having fun at crime? The blackout hit mid-town Manhattan and the city's boroughs as well as large parts of New Jersey. It hit an area inhabited primarily by the poor, the underprivileged, the illiterate: people who often find themselves in a fit of desperation. That may account for many of their actions, but not excuse them.

The hungry may be driven to steal food, the poor may be driven to take clothes or appliances. For many of them it was indeed "Christmas in July"; however, the undeniable fact remains that what they did was wrong. As a result, 2,000 people were jailed for their looting efforts, a small number in comparison to the thousands of people who took to the streets when the lights went out.

It appears as though law and authority were turned off when the lights went out, as though crime became normal when the entire city was blanketed with darkness.

## CALVINIST CONTACT

99 Niagara St., St Catharines, Ont. L2R 4L3  
Phone [416] 682-5614

Editor and Publisher  
Keith Knight

Editorial Council:

Rev. J. Geuzebroek, president, Rev. J. Van Harmelen, secretary, Dr. R. Koolstra, Dr. L. Praamsma.

Calvinist Contact is owned by Guardian Publishing Company Limited, 99 Niagara St., St. Catharines, Ont. The paper is mailed each Thursday preceding date of issue. Display advertising deadline is Monday noon preceding date of issue, classified advertising deadline is Tuesday noon preceding date of issue.

### Subscriptions

\$8.00 for one year, \$15.50 for two years. Member Audit Bureau of Circulations.

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by Dr. Louis Praamsma

## WORLD AROUND US

Anyone reading or writing about the situation in South Africa is confronted with the term "apartheid". In the ears of many this word has only a negative meaning; it means "segregation, setting apart"; it means "suppression, the one race suppresses the other one"; it means the mentality of Hitler and his Nazis, the superior race lords it over the inferior race.

It is to be deplored that there are many who never take the trouble to try to find out what is really meant by "apartheid"; whether there are positive aspects to be found in this kind of policy. What is the real meaning of the South African term "eiesoortige ontwikkeling" or, as it is framed nowadays "consensual plurality".

The former minister of the Interior in South Africa, Dr. C.P. Mulder, wrote in 1975: "We believe in plurality in the unity of God's creation on earth. In our opinion there are fundamental differences between men which, however, do not make the one superior to the other or the one inferior to the other, but which make them different from each other."

"If these differences are not taken care of with tact and wisdom, they will cause friction and even war or shedding of blood. These differences can present themselves in the area of

religion, as is the case in India, Pakistan and Northern Ireland. Or in the area of the use of language, as is the case in Belgium, Switzerland and Canada. Or in the area of culture, as is the case between different tribes in large parts of Africa.

"In South Africa we have a combination of all the differences we mentioned before: religion, language, color, race, culture and customs. It is possible to draw the conclusion from this situation that there are in South Africa more possibilities of struggle and friction than in almost every other country. Yet I may say that only few countries are equal to what South Africa achieved in the area of peaceful coexistence, stability, economic growth and standard of living in the circumstances mentioned above."

We certainly should listen to this argument. It is simply not true that in South Africa there are about four million whites and 15 million blacks. This is a harmful simplification of the facts.

There are about four million whites but everyone who has visited this country will have observed that there still is that constant friction between the original Boer settlers and the Englishmen who came later, of which we have written something in our for-

mer article. Moreover there are a considerable quantity of Jews (at the census of 1960 3.76 per cent).

The black population consists of several tribes: Xhosa 27.86 per cent; Zulu 26.24 per cent; Sesuto 11.74 per cent; Tswana 10.51 per cent; Sepedi 8.89 per cent; Shangaan 4.68 per cent; Swazi 3.06; Ndebele 2.69 per cent; Venda 2.25 per cent. All these tribes speak their own languages. There are mixed races or the colored comprising about two million people and the Asians or Indians comprising about 620,000 people.

Anyone knows what tribalism is, anyone who knows which kind of situations are to be found in several places of the world in which different people are forced to live together, must be aware of the fact that indeed much wisdom and tact is required to manoeuvre the boat in such a country. Only remember what recently happened in Holland when some young South Moluccans got fed up with a (in their eyes) very untenable situation. Do the Dutchmen really have so many reasons to be proud of themselves that they freely and lustily condemn their kinsmen in South Africa? Also remember what recently happened in England where the Asians founded a

league to defend themselves because they could not receive necessary police protection. Do the English really have such a wonderful record that they freely may condemn their kinsmen in South Africa and Rhodesia?

Has America (even today) such a good racial record? Has Canada? But we hear so many things about "petty" apartheid: about rules and regulations which are humbling and humiliating to the blacks who are living in ghettos and are not allowed to travel in the same trains as the whites or to sit down in the same parks with them.

Let me say three things about that petty apartheid: I have not a better word for it and the earlier it will go the better; some years ago the staff of "Church and Nation", the magazine which appeared in our country as a witness to our Calvinist principles, invited the former Dutch Minister J.H. Kroeze, Old Testament professor in South African University of Potchefstroom, to give his opinion about it. He very urgently asked: "Give us time. Things are improving. But we cannot change everything overnight. Don't condemn us as judges but pray for us as brothers. We are on our way." Things are really changing. I will write about it in the next article.

## The crisis in South Africa<sup>(1)</sup>



## LETTERS

### Confusion over social dance

In your CC of June 30, on the front page, I am struck by the heading: Calvin College Board to allow social dancing in a Christian manner.

A few things puzzle me in this report.

1. Quoting from the board decision of May 23 you inform us that the board decided "...to implement immediately the development of social dancing in a Christian manner by instructing its art, music, drama, and physical education departments to provide leadership and direction in using the social dance the Christian way."

Here I would like to know: why the hurry? It seems that this thing has to be done "immediately", as if a concern in this area is long overdue. Or is it perhaps so that they are dancing at Calvin anyway and almost everywhere, and that therefore the board thinks, we better give a little bit of direction before it runs out of hand altogether. If this were the case it might be helpful to state this and also explain this in Calvinist Contact. All of us could then pray about this.

2. The above article continues: "The departments are asked to encourage the students to exercise their Christian liberty in the spirit of the admonitions of the apostle Paul found in 1 Corinthians 6:12-14 and 1 Corinthians 8."

3. The article continues: "The Board feels that instruction in the area of dancing is important because dancing is often done very uncritically, uncreatively, and not within the cultural mandate given to us to work constructively in God's creation."

Of all things, "the cultural mandate" shows up here. Is there then a cultural mandate to dance? How come we never discovered that before? A mandate is an authoritative command, an order. In God's Word there is no order to dance. Whenever we read in God's Word about dancing in a positive sense, there's never dealt with modern pair dancing or social dancing. David danced before the ark all alone, he did not have a 'Miss Israel' in his arms. The religious dance in Israel expressed devotion to God or the supreme joy of the individual as he danced all by himself. True, there was pair dancing, social dancing in Israel, but then they were dancing around a golden calf. And the Lord certainly did not approve of that.

The Calvin College board also seems to imply that the biggest problem with dancing is that it is done uncritically, uncreatively. Is that so? I never knew that. Sounds sophisticated. But is it not the biggest problem what the Bible calls lust or passion? Why not talk about things in a plainer and less hypocritical fashion?

4. One of my main objections against your article is that the big heading in Calvinist Contact about social dancing is followed by only a few lines which leave many questions unanswered. By glossing over the issue so briefly you leave as it were the impression, let's get with it because they are dancing already at Calvin and of course you can dance. Maybe you should dance.

Rev. Riemer Praamsma  
Wallaceburg, Ont.

### Christian college in the world

Dear Sir:

Christian dancing at Calvin College? How can anyone have a social dance in a Christian manner? What type of dancing will be done? What type of music will the students dance to?

Many people who are for social dancing bring David into the picture. David danced before the ark. (2 Sam. 6:14). Fine, but he danced glorifying God. Will our students at Calvin be glorifying God in the social dances? Are there no other means of keeping our students busy rather than setting up a dance program?

What happens in later years if we allow this now? In the first couple of years we'll have artistic and creative dancing, then a bit of rock and roll, before you know parents will be up in arms because the

students at our Christian college are into hard rock music. It will be too late then. Now is the time to stop this before it even gets started.

As a Christian college are we not to be different than the world? Slowly our Christian colleges could wind up just like the other colleges if the Christian parents don't speak out now.

In the article on this topic 1 Cor. 6:12-14 and 1 Cor. 8 were mentioned. Why? What are these passages proving, that it's okay to allow these dances? Read Romans 12:1-2. Paul tells us to present our bodies as a living sacrifice holy and acceptable to God. Do not be conformed to this world, etc.

Let's keep the world out of our colleges.

Mrs. Jane de Visser  
Hamilton, Ont.

### Dancing: proper entertainment?

Dear Sir:

I am a 1977 graduate of Calvin College. In the June 30th issue of Calvinist Contact I was somewhat disturbed to read that the Board of Trustees at Calvin College will be allowing social dancing at Calvin. However, I'm not as disturbed with their decision as I am with their means of justifying their decision. They justify dancing at Calvin by saying that it will be creative, educational and to the glory of God. This is a real joke for many of us who know that dancing is done for enjoyment, for entertainment and not for its creative or educational values. No matter how many good intentions the Board of Trustees has, dancing will always be just that, at Calvin, or anywhere else.

This is not Calvin's first experience with this sort of thing. A few years ago they allowed movies on campus for the very same reasons, for the educational and artistic value of them. But the minority went to them for those reasons, the

majority went to be entertained. I also question whether some movies met the qualifications given, for instance. I have a hard time understanding that a Woody Allen movie has the right type of artistic and educational value. Some of the administration at Calvin have admitted in the campus newspaper they have failed in their attempt to make movie-going an educational and creative sort of thing. That's because the majority of us attend these activities for entertainment.

The real question the board of Trustees has to deal with is whether or not this is the proper kind of entertainment for a Christian or not. I certainly don't have any ready answer for that. I do think however, that it is deceptive for the Calvin administration to flower over this question by saying that at Calvin the type of dancing will be different. But dancing is dancing and its purpose and objective will always be the same, entertainment, a way of meeting the

opposite sex.

I sincerely hope, however, that our people will not stop supporting Calvin because of these issues. That is a very negative reaction. Rather let your opinion be known in a more constructive manner. Calvin still is a valuable Christian institution of learning for which I am extremely thankful and for the education I received there.

Dirk Miedema  
Phelpston, Ont.

**Editor's Note:** Calvin College students, just like students throughout North America, have been dancing for a number of years. Calvin, in attempting to control the location and atmosphere of dancing, has adopted a policy as indicated in our Synod issue. The college's board of trustees wants parents and churches to react to that policy. Readers are encouraged to make their views known by writing to the college board.

### The church did participate in Canada Day

This refers to your short article intitled "One item overlooked in planning of Canadian Day", June 24, 1977

To my surprise your reference to "various other activities in Ottawa" implied knowledge of the Ottawa program, and yet such knowledge should have caused you to delete the article. Because, at least in Ottawa, it simply is not true. A central part of the parade on the grounds of Government House was a prayer offered by the two participating chaplains carried over the public address system and heard by at least a thousand onlookers.

In the large Ottawa Civic Centre an interdenominational prayer service was held in the afternoon for the specific purpose of asking the Lord for Canadian unity.

You may not agree with the degree of participation in those events, or with their place in

the program, but don't write that they were overlooked in the planning. Especially in a Christian publication I expect truthful reporting.

C.G. Benckhuysen  
Orleans, Ont.

Editor's Comment:

In all the government's promotion material that reached

the C.C. office, and there was quite a bit of it, no mention was made of the role of the church or of Christians in the celebrations of Canada Day. Perhaps the government did not wish to push that aspect of the celebrations. We are thankful for Mr. Benckhuysen's letter stating that the church did play a part.

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# Some missionaries lack sound theological education

by Rev. Willem Berends

*Rev. Berends is a missionary lecturer at Reformed Theological College among the Tiv people in Nigeria.*

It is not unusual today to hear church leaders talk of missions as a thing of the past. They point to the growing churches now planted in Africa, Asia, and South America as evidence that missions have already accomplished their goal. And indeed there is remarkable evidence that the Spirit of God is at work among the peoples of these three continents.

But at the same time, we must not be overly optimistic about the growth of Christianity in these continents. Although Christians are increasing in numbers, percentage-wise, Christianity is not making such great gains. Look at Africa: Christianity increased in its adherents from 37 million in 1952 to 60 million in 1967. But during the same period, Africa's population increased from 210 million to 315 million. That means that Christianity's hold on Africa has increased by only one-and-a-half percent during these sixteen years (from 17½% to 19%).

We must also realize that the church in Africa is by no means trouble free. Already anti-Christian forces are at work seeking to destroy the newly established churches. In fact, all the problems facing the Western churches have already reached the African Church: Liberalism, sectarianism, materialism, and communist atheism have all made their impact on the African Church. At the same time, there are other problems unique to Africa; problems which arise out of the African's search for a new identity, a new way of life.

Perhaps one of the most important reasons for Africa's

present theological crisis is the fact that in the past, missionaries have put too much emphasis on soul winning at the expense of sound theological training. One African Evangelical leader put it this way: "While the work of interdenominational missions in Africa, which still makes up the core of evangelical Christianity, is highly commendable; nevertheless, it is a fact that most of the missionaries lack sound theological education.... So a mammoth church has been established without the depth of theology that the church needs."

Unfortunately, liberal churches have often been more aware of the importance of theological education. While evangelicals were out winning souls, liberal organizations were offering scholarships for African theological students to come and study at liberal universities and seminaries. Consequently, many theological schools and most university religious departments are now headed by liberal theologians. These, in turn, are training the new church leaders, who are taught to be more interested in social problems than the spiritual needs of the people.

It must be understood that in many ways the teachings of liberal theology fit right in with the socio-political climate of Africa today. Liberalism's concern for social revolution finds much sympathy with the African, who is only too aware of the social evils of colonialism and apartheid. At the same time, liberalism's universalism and syncretism find much support among the politicians seeking to unite their tribally divided countries. Thus in Nigeria, where Islam and Christianity divide the country politically and religiously, any effort made to bridge these religions is warmly welcomed by the politicians. In universities, Islam and Christianity are brought to-

gether in one department of religion. And the same tendency to minimize religious differences is found in lower education where Moslems and Christian teachers may be appointed to teach in the same schools.

Nationalism and the African's search for a new identity also affect Christianity. Many Africans seek to return to traditional religions. After many generations, the negative aspects of the traditional religions are mostly forgotten. Therefore, convinced that their forefathers also worshipped the true God, they conclude that their traditional religions are equally valid ways of worshipping this God.

This picture of the Church in Africa shows us that the task of missions is by no means finished on that continent. Some may contend that the word "missions" is no longer applicable now that the Church in Africa has been established. But this semantic distinction should not mislead us into thinking that our task in Africa is finished. If we regard the phase of "missions" as completed, then let us continue this task as "inter-church aid".

## Aid to churches

And what kind of aid should we give to the churches in Africa? We cannot just send any well-meaning Christian into the field. Africa already has plenty of well-meaning Christians of their own. What is needed are well-meaning Christians who can make a contribution in an area where expertise is lacking. And this means well-trained help. Furthermore, it should be pointed

out that most African governments will only grant visas to those who can give expert help.

And what kind of experts do the African churches need? Firstly, we can mention their need in the area of theology. Evangelical Bible scholars are needed to train the future leaders of the church. They are needed to counteract the liberal influences now at work

Continued on page 5

## CHURCH NEWS

### CHRISTIAN REFORMED Called

-to Woodstock (Maranatha), Ont., Rev. Jerry Hoytema of Sarnia (Second), Ont.  
-to Brantford, Ont., as second minister, Candidate Peter Ravensbergen of New Westminster, B.C.  
-to Owen Sound, Ont., Candidate Peter Slofstra of Sarnia, Ont.  
-to Acton, Ont., Rev. M.J. Lise of Holland Marsh, Ont.

### Declined

-to Cornwall, Ont., Rev. John Koole of Cambridge, Ont.

## Calendar of Events

- July 18-29 "Biblical Basics for a Christian Philosophy", a two week course taught by Dr. A. Wolters at the Institute for Christian Studies, Toronto, Ont.
- July 29 AACS Niagara Conference on the theme, "The Work of our Hands". To be held at Niagara Christian College, Fort Erie, Ont.
- July 29 AACS Alberta Conference on the theme "Gaining Sight amidst Disintegration". To be held at Alberta Evangelical Camp, Didsbury.
- Aug. 5-25 Exhibition of paintings, prints, constructions and banners of eight Ottawa artists, Patmos Gallery, 406 King East, Toronto
- Aug. 17 DAYBEAT ON CHCH-TV (Hamilton) from 10-11 a.m., as Doug Hall interviews Gerald Vandezande of the CJL Foundation
- Sep. 10 Annual Youth Evangelism Services (YES) Conference, Brantford, Ont. CRC.
- Sep. 17 20th Annual Convention of the Sunday School Teachers Association in Bowmanville.
- Sept. 24 All-Ontario fall rally of the Christian Labour Association of Canada, Woodbridge District Christian High, Toronto 9 a.m.
- Oct. 15 Annual Meeting of the Committee for Justice and Liberty Foundation in Toronto. Guest Speaker: Dr. E.F. Schumacher author of Small is Beautiful.

### NEXT ISSUES OF CC:

DATED	MAILED	AD DEADLINE
Aug. 12	Aug. 10	Aug. 9
Aug. 19	Aug. 17	Aug. 16
Aug. 26	Aug. 24	Aug. 23

## FROM COAST TO COAST

### ALBERTA

Brooks - CKBR... 9:00 a.m. 1340  
Edmonton - CHQT... 8:30 a.m. 1110  
Edson - CJYR... 10:00 a.m. 970  
Ft. McMurray - CJOK 9:00 a.m. 1230  
Peace River - CKYL 7:00 p.m. 610  
Taber - CKTA... 9:30 a.m. 1570

### BRITISH COLUMBIA

Abbotsford - CFVR 11:30 a.m. 1240  
Burns Lake - CFLD... 9:15 a.m. 1400  
Duncan - CKAY... 7:30 p.m. 1500  
Kamloops - CFFM-FM (Sat) 10:00 p.m. 98.3  
Langley - CJJC... 10:05 p.m. 850  
Osoyoos - CKOO... 8:30 a.m. 1240  
Penticton - CKOK... 8:30 a.m. 800  
Smithers - CFBV... 9:15 a.m. 1230  
Summerland - CKSP 8:30 a.m. 1450  
Vancouver - CJVB... 9:00 a.m. 1470  
Vernon - CJIB... 10:00 a.m. 940

### MANITOBA

Altona - CFAM... 9:30 a.m. 950  
Boissevain - CJRB... 9:30 a.m. 1220  
Steinbach - CHSM... 9:30 a.m. 1250  
Winnipeg - CKJS... 9:15 a.m. 810

### SASKATCHEWAN

Estevan - CJSL (Mon.) 9:30 pm 1280  
Regina - CKRM... 10:30 a.m. 980  
Saskatoon - CFQC (Sat) 9:30 pm 800  
Weyburn - CFSL (Mon) 9:30 pm 1190

### ONTARIO

Brantford - CKPC... 10:00 p.m. 1380  
Cornwall - CJSS... 8:00 a.m. 1220  
Ft. Frances - CFOB... 10:30 a.m. 800  
Hamilton - CKOC... 7:00 a.m. 1150  
Kapuskasing - CKAP 9:00 a.m. 580  
Kingston - CKLC... 8:30 a.m. 1380  
Ottawa - CFGO... 8:30 a.m. 1440  
Owen Sound - CFOS... 1:30 p.m. 580  
Pembroke-CHOV (Sat) 7:00 pm. 1350  
Sarnia - CHOK... 8:30 a.m. 1070  
St. Catharines-CHSC 7:30 am. 1220  
St. Thomas - CHLO... 4:30 p.m. 1570  
Stratford - CJCS... 1:00 p.m. 1240  
Thunder Bay - CFPA 9:30 a.m. 1230  
Toronto - CHIN-FM... 8:00 a.m. 101  
Toronto - CKFH... 9:30 a.m. 1430  
Wingham-CKNX... 10:30 am. 920

### NOVA SCOTIA

Digby - CKDY... 5:00 p.m. 1420  
Kentville - CKEN... 5:00 p.m. 1490  
Middleton - CKAD... 5:00 p.m. 1350  
Nw. Glasgow-CKEC 7:30 a.m. 1320  
Sydney - CJCB... 10:15 a.m. 1270  
Windsor - CFAB... 5:00 p.m. 1450

### QUEBEC

Montreal - CFCF... 9:30 p.m. 600

### NEW BRUNSWICK

Fredericton - CFNB 10:30 a.m. 550  
Newcastle - CFAN... 9:30 a.m. 790

### FRENCH

BACK TO GOD HOUR PROGRAM  
IN CANADA  
PERSPECTIVES REFORMEES

### ONTARIO

CFML - Cornwall... 9:30 a.m. 1170  
CFCL - Timmins... 9:30 a.m. 620

### QUEBEC

CHRS - Montreal... 8:00 a.m. 1090  
CKLM - Montreal... 9:15 a.m. 1570  
CKCV - Quebec City 7:15 a.m. 1280  
CHLN - Three Rivers 7:45 a.m. 550

## Rev. Bieze installed in Athens

Wednesday, June 15, 1977 was an extremely happy occasion for the congregation of the Athens, Ont. Christian Reformed Church. This evening marked the installation of Rev. G. Bieze as our new pastor.

The Rev. L. Mulder, our councillor from the Bethel CRC of Brockville, officiated the service. He chose as his text 1 John 4:1: "Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world."

After the sermon he also charged the minister and issued a word of welcome. Rev. John C. Derkson of Kemptville was present as the Classis Eastern Canada delegate who

charged the congregation and issued greetings on behalf of Classis. After singing Rev. Bieze closed the service by issuing the Benediction.

Refreshments were then served in the Christian School basement. Many delegates were present from neighbouring Christian Reformed Churches as well as the Athens ministerial association. These were given opportunity to extend their welcome and congratulations.

As a congregation we are thankful to the Lord for the mercies that He shows to His covenant children in providing us with a shepherd to lead His flock in the pastures of His Word, Sacraments and Kingdom.

W. Reuvers clerk.

## THE BACK TO GOD HOUR

P.O. Box 5092, Ottawa, Ont. K2C 3H3





# REFLECTIONS ON I PLEDGE YOU MY TROTH

Part 2 of 4

by Professor L. Selles

*Prof. Selles is on the staff of the Canadian Reformed Theological Seminary, Hamilton, Ont.*

## Marriage & troth

"Therefore", Gen.2:24 reads, "a man leaves his father and his mother and cleaves to his wife, and they become one flesh". "So," the Lord Jesus concluded, "they are no longer two but one flesh", and he added: "What therefore God has joined together, let not man put asunder." Math.19:6. Olthuis derives from these texts that "marriage is a mutual, permanent, exclusive, one-flesh union between husband and wife, characterized by troth or fidelity", p.20. Or, as it is expressed: "Marriage is a partnership of troth", pp.20,21. Although Olthuis realizes that "few people are consciously aware of troth", that "even the term is unfamiliar", p.21, he prefers the word troth to the word "love", p.20. As a matter of fact, "the key concept in marriage is troth", p.20 and so it is to "the intimacy in family and friendship", p.21. His book is intended to be "a plea for the recovery of troth."

The reason for this preference is that this "old English term for truth, faithfulness, loyalty and honesty", p.21, "involves", in addition to loyalty "trust, love, devotion, reliability", p.20. Olthuis is apparently of the opinion that the word "love" does not imply all that, or at least is not understood by people in general as implying all that.

Whether the use of an unfamiliar word will improve this situation seems questionable to me, the more so because the meaning of troth is hard to learn from the one time that it is used in the N.T. in the form 'betrothed', Luke 2:5. The abundant use of the word 'love' in the New Testament teaches, however, that love, if it is worth its name, is more than romantic love, that it includes all that the word troth expresses, and more than that, since its biblical use clearly indicates that true love is rooted in the love of God. Personally I prefer for these reasons the word 'love' to 'troth'. My main objection, however, is not against the word 'troth' as such, but against the unqualified use of it.

When at a wedding ceremony in which the old form is used, the moment has arrived for the exchange of vows, then the couple makes specific vows. The groom promises never to forsake his wife, to love her faithfully, to maintain her, to live in holiness with her, and to be faithful and truthful to her in all things according to the holy gospel. The bride, in turn, promises to love her husband, to be obedient to him, to serve and to assist him, never to forsake him, to live in all holiness with him and to be faithful and truthful to him in all things according to the holy gospel.

Troth involves, according to Olthuis, that "a husband can count on his wife and she on him", but that is a far cry from the specified promises of the form. Not just an old form, but Scripture, as we saw, calls for these promises.

## Marriage, state, and church

On the ground of his view of marriage as a partnership of troth instituted by God, Olthuis submits that although both state and church have a task with respect to marriage and married people in legal recognition of the marriage and in protecting it against outside encroachments on the one hand, p.49, and proclaiming God's command and promise for marriage and in calling the couple's response to them on the other hand, it is not the state nor the church but the Lord Himself who marries the couple "In their vowed promise of troth", p.50.

I agree with the limited task of church and state in this respect, but it surprised me therefore to read in the same context that although "the state itself should not become a marriage counsellor ... it should make sure that genuine marriage counselling is available for marriages in crisis", p.49. This has to be done via subsidy to the various faith communities, p.49. It also surprised me to read that pastors and elders should resist the temptation "to be judgmental and punitive" in their counselling, since condemnation does not help, p.50. I would say that if the task of the state is restricted to the protection of marriage against outward encroachments, it certainly should not get involved in marriage counselling, not even indirectly, which concerns the inside of marriage. And I would also

say that if it is the task of the church to proclaim God's command for marriage it is her task as well to maintain God's command in admonition, and if necessary in discipline, when this command is trampled under foot.

## Mixed marriages

Olthuis writes that, different from the past, the term 'mixed marriages' is hardly used anymore. Personally he does not have any use for it either if it concerns a marriage between a Baptist and a Lutheran, or a Catholic and a Presbyterian. The only instance in which he wants to use the term is in the case of "a marriage between two people with different visions of life's meaning", "the true mixed marriage" (p.58)

This view is quite a change indeed; it is however anything but an improvement. Does the Word of God, wherein marriage should be rooted, not speak about the necessity of the unity of faith for married couples by calling for marriages "in the Lord", and is the church not one of the articles of our Christian faith? As a practicing minister I have seen over and over the trouble and grief brought by marriages wherein no church unity was found, I have also seen the alienation from the church of the Lord which often followed, and the breakdown of marriage with which it all ended. It is an extremely dangerous thing for a true and happy Christian marriage to treat the belonging of the couple to different churches, as a thing which does not really matter.

## Distortion of marriage, dating

Proceeding from marriage as a fellowship of troth, Olthuis rightly rejects so-called marriages without a licence, and premarital intercourse. Speaking about dating, he mentions the advantage of it in that it gives young people the opportunity to learn to know each other but he also warns for the dangers. "However, anyone who has dated much, knows that it is often a highly manipulative and ex-

plotative game with only one rule: give some to get more." (p.55) This word of caution should be taken to heart.

## Marriages of non-Christians

I cannot go along with Olthuis when he writes that non-Christians who pledge their troth and who love each other, in that sense "give honour to Christ and bow before his Word in spite of themselves". (p.62) Whatever does not proceed from faith is called sin by Paul, Rom.14:23. It implies that no pledge of troth or love make up for the lack of faith and that no honour to Christ is given. That makes the exhortation to marry in the Lord so extremely serious.

## The 7th commandment

I am at a loss when Dr. Olthuis calls the seventh commandment "an Old Testament way of restating the Word for marriage", contends that "it is not a prohibition at holding down man's evil sexual lusts, but a positive protection for full troth fulfillment" and suggests that this commandment today would be quite different. It completely eludes me why the form of the seventh commandment would be exclusively Old Testamental, and why it would mean something else than it says.

I know that each prohibition implies a positive commandment. However, that does not eliminate the prohibition. As to that, the Heidelberg Catechism offers a better interpretation of this commandment than offered here, and it is not getting any better when as a New Testament substitute for the O.T. commandment the reading is suggested: "Keep the troth in marriage," or even "Have fun in marriage". Remembering Olthuis' warning against "the sex and funstyle of courtship" (p.56), it surprises somewhat to find the N.T. version of the seventh commandment presented in a literary form which reminds of it.

Continued next week

## Some missionaries lack sound education

Continued from page 4

in many universities and theological colleges. They are needed to aid God's people through upbuilding articles in religious publications and through developing programs on radio and television.

Secondly, experts are needed in the field of education. It is true, of course, that there are now many trained African educators. And it can well be argued that mission dollars should no longer be spent in this area. But at the present, education offers some unique opportunities. Some govern-

ments are presently recruiting teachers overseas. In Nigeria, government and mission are working together to sponsor Christian teachers for Nigerian secondary schools. In these schools, besides teaching their regular classes, teachers can make a valuable contribution in Christian witnessing, counselling and leadership training.

There are other areas where expert help is still needed. As examples we can mention the areas of medicine, engineering and so on. But in seeking a position in these areas, two

important questions must be considered. The first is: is this position one that must be met by the mission, the church, the government, or other institutions? And secondly: Does this position give some unique opportunity to work for Christ?

Lastly, it must be mentioned that there is the continuing need for the ministry of prayer. Continue to mention the African Church in your prayers. There is much reason for thanksgiving - but there is also much reason for continued Christian concern.



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## May we pray?

Continued from page 1

hidden assumption that one does not pray for those who are not of his own fellowship. Granted, there is much that separates the Roman Catholic Church and evangelical Reformed Protestants. All of the condemnations of Trent against the Reformers' teaching still stand. So let Rome change first!

Nevertheless, a moment's reflection should convince us that our prayers should not stop with those of like mind and like confessions. The apostle said it should go out also to rulers and to all who are in authority.

The question: May we pray for the Pope? should never have to be asked. The only question we should answer is: what should we say then when we pray for him?

Here our tradition does not help us very much, for we have done so little of this kind of praying. But perhaps a good place to start would be:

May God bless all his efforts to promote peace and justice in the world in the love of Christ. May God give him grace and light to reform the church according to the Word of God. May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip the Pope with everything good for doing his will and may God work in him what is pleasing to God, through Jesus Christ to whom be the glory forever.

## A Riddle

While we take a two week vacation, I would like to leave you with this biblical riddle. It might give you something to discuss around the campfire. The answer will appear in our next issue, August 12.

Adam, God made out of dust,  
But thought it best to make me first.  
So I was made before the man  
To answer His most holy plan.

My body he did make complete,  
But without arms, or legs or feet.  
My way and acts He did control  
But to my body gave no soul.

A living being I became  
And Adam gave to me a name.  
I from his presence then withdrew  
And more of Adam never knew.

I did my Maker's law obey  
Nor from it ever went astray.  
Thousands of miles I go in fear  
But seldom on the earth appear.

For purpose wise which God did see  
He put a living soul in me,  
A soul from me by God did claim  
And took from me that soul again.

For when from me that soul had fled  
I was the same as when first made.  
And without hand, or feet or soul  
I travel on from pole to pole.

I labor hard by day and night  
To fallen man I gave great light.  
Thousands of people young and old  
Do by my death great light behold.

No right or wrong can I conceive  
The Scriptures I cannot believe,  
Although my name therein is found,  
They are to me but empty sound.

No fear of death doth trouble me  
Real happiness I shall never see.  
To Heaven I shall never go  
Nor to the grave, or Hell below.

Now when these lines you closely read,  
Go search your Bibles with all speed,  
For that my name is recorded there,  
I honestly to you declare.

Keith Knight.

by Rev. Ralph Heynen

## PASTORAL COUNSELLING

In a family therapy session which we had a few weeks ago in which a father, mother, and two daughters were involved, the matter of parental authority came up. The father felt rather strongly about his role as the authority figure in the family. He told us that whenever he made a decision, his daughters didn't like it and would argue with him. The older daughter, about 16, said, "I know Dad that I argue with you, but that doesn't mean that I really want to win the argument. Sometimes I'm very happy when I lose."

This sounds like strange reasoning but it is characteristic of child/parent relationships. The father in this case shook his head and said, "I'm never going to be able to understand that kind of reasoning." But children want their parents to assume authority. A ten-year old boy asked his mother for permission to go on a hike trip with his friends. It would be somewhat hazardous since it meant that they would have to travel along a busy road for a few miles. Mother went into a long series of questions implying her disapproval and finally Sammy blurted out and said, "Just tell me 'no', I don't have time for all these explanations." The little boy wanted his mother to take a firm stand and he preferred this so he could tell his friends that his mother wouldn't let him go. In this way the boys who were waiting for an answer couldn't call him 'chicken' but he could merely say, "My mom won't let me," and that would be the end of the argument.

A child learns that he can rely on strong parents to protect him from danger. It gives some control to his life. When parents are somewhat uncertain in the answers they give, children become confused.

There are a number of people today who don't believe in strong parental authority. They want to talk things over with their children. In some cases this is fine but when a definite decision is

**THOUGHT FOR THE WEEK:** We're often awed by the accomplishments of modern electronic brains but have you ever considered that the potentials of the human mind are far greater than of any computer? In man there are powers of the soul which link us to an eternal God. We're not just a complicated machine, but we've been made in the image of our Maker.

demanding, when it comes definitely to a 'no' or a 'yes', it should be given and it should be enforced. On the other hand, there is also a danger with absolute parental authority. This means that a parent tries to bend the child's will to his own. It requires that a child obey unconditionally, immediately, or else, no questions asked! This is being autocratic. Most likely people are this way because that's the way they have been brought up; their parents also ruled with a big stick and for that reason they control their children in that way. In many cases it is very effective, but it also has the hazard that a child never learns to make decisions of his own or his concept of authority becomes a bit warped. When decisions are made for a child, he becomes dependent and a child doesn't like to be dependent. When you see young people coming from the autocratic type of home, often there is a spirit of rebellion. You see it in children in school, you see it in children in the community, or you see it when you talk to them on a personal level. There is a tendency to rebel because there is something within the human being that rebels at an autocratic command.

In the book of Golding, "Lord of the Flies", he gives a portrayal of a society of children who had no adult controls. They live pretty much as they

## A child's view of authority

pleased. They did pretty much whatever came into their little minds. He presents the whole picture as one of terror, confusion and lawlessness. I think it has a truth in it that can be traced to the lack of parental authority. Somewhere along the line we have to find a happy medium between the extreme of the autocratic person and the democratic or permissive type. Each family has unique qualities of its own and for that reason it is difficult for someone to say, "Now you follow these three, four, or five steps and that's the way you do it." I'm not fond of these kind of regulations which tell parents to do it this way and that way. I don't think it works. It isn't quite that simple to bring up children so that you can follow certain steps and then a child is going to turn out in a certain way. To find a happy medium we need to find ways in which we can live a good family life, influence our children in a proper way, do not allow ourselves to be controlled by them but in which we can enforce the standards and values to which the home clings.

As children grow up there is room for shared authority where the decisions are made with the child rather than just for the child. When children are young they should be taught to make certain decisions about their clothes, the toys they want to use. When they are a little older they must make choices about which books they would like to read or which TV program they would like to see. It isn't easy for parents to get away from the fact that we're going to tell them just exactly what they should do and what they should see or what they should wear. We can't allow this thing to run in an unbridled way. It means working with children in the whole process of making choices.

I know we would like to choose our child's mate or vocation, but in such matters we can only guide, we have no right to dominate nor would we want to dominate. Children learn to live in a democracy if they have been guided by trusting and trustworthy parents. They learn to reach consensus of opinions with others in an amicable way. They learn to protect their own values and yet get along with others who have different values. They learn to be self-respecting human beings who can afford to have respect for others, but above all in the major choices of life, the spiritual choices or the choices of mates, they can choose freely knowing that they have parents to whom they can turn; parents who are willing to guide them and who have set a pattern for them and yet they make the choice. We like to have our children make their choice for the Christ, a personal acceptance of their Lord, but you know you can't force them to do this, you can guide them and then humbly pray for the light of the spirit of God to transform them so that they are neither under an autocratic authority nor a permissive approach, but they are moved by inner forces that God places there so that He allows us in this way to foster the lives of children dedicated to Him.

Children need authority, children want authority. A questionnaire was sent out to groups of college girls and about 900 responses came in. In this questionnaire the response was almost universal. "We think that our parents were not strict enough with us. It would have been better if they had been more strict." And then when the questionnaire asked, "Do you plan when you have children to be more firm and more strict than your parents?" the answer was almost uniformly "yes". That speaks well for the future. We don't have to be so afraid of being those who exercise authority when we know that even those who receive our authority, who recognize our authority and who respect our authority want it. I think parents make a mistake when they feel that they are forcing their children. Their children need and want firm guidance. As Christians we ought to give them that kind of guidance.



## Mooi weer

Wie is niet blij als het mooi weer is? Wie schreef nooit naar Nederland: we hebben hier in januari twee maal zoveel zon als jullie? en spreekt men niet van Sunny Alberta, zelfs in de advertenties?

Het is nu zomer in Canada en op vele plaatsen is het mooi weer. Mooi weer is echter blijkbaar niet bevorderlijk voor het geestelijk leven. Mooi weer is een zegen voor de man die zel: zomers kunnen we gelukkig altijd naar de kerk, in de winter is het wel eens een toer. De weg naar mijn boerderij is dan slecht begaanbaar, en soms is de auto zo koud dat hij niet wil starten. In de zomer wil het altijd, de weg is dan goed en de car start altijd.

We moesten er allemaal over denken als die farmer. Maar, het mooie weer kun je ook zien als een gevaar. Omdat het door onze mensen, en door vele anderen, wordt misbruikt.

Toch moet ik het meteen wel even schrijven: het mooie weer is geen probleem. Mooi weer komt van God, en het is goed, we moeten er dankbaar voor zijn. Het mooie weer is geen probleem, wij zijn het probleem. God geeft een van Zijn goede gaven en wij gaan die misbruiken.

Mooi weer vandaag, zegt men in een gezin. Ja, en het blijft de hele dag mooi, zegt de radio. Het weerbericht is goed en we vertrouwen de "weatherman". Zullen we vanmiddag niet even met de car onze vrienden in X opzoeken; we hebben ze al in zo lange tijd niet gezien, en ze zullen blij zijn als we even aankomen. Vader en moeder laden hun kroost in de car, en daar gaat het heen. Ik denk, zegt vader, dat we er om een uur of vier wel kunnen zijn. Het verkeer is nogal druk op zondag en zodoende komen ze om half vijf bij hun vrienden aan. Wel wel, dat is fijn, we hebben jullie in een tijd niet gezien. Nu kunnen we eens fijn bijpraten. Maar wat zijn jullie laat. We moesten eigenlijk naar de kerk om vijf uur, maar ja, we hebben jullie in zo'n tijd niet gezien....En in plaats de vrienden uit te nodigen mee te gaan naar Gods huis, om samen als vrienden de Heer te aanbidden, zit de hele familieschaar om vijf uur niet onder het gehoor van Gods Woord, maar, bij dit mooie weer, onder een boom in de tuin, met een koele drank voor zich. De kinderen vermaken zich met elkaar. De oudelui praten over koetjes en kalftjes. Ik heb wel eens in de kerk gebeden: Heer verlos ons van de bezoeken der mensen als we op hoog bezoek gaan bij U.

Waarom was u eigenlijk niet in de kerk? Och, dominee, ja, het is eigenlijk niet zoals het hoort, maar we kregen visite, ziet u, mensen bij ons uit het dorp vandaan, en toen kwam er niet meer van. Waarom hebt u ze niet meegenomen naar de kerk? Daar horen ze toch? Och ja, dat was wel beter geweest, maar daarvoor hadden ze de reis toch niet gemaakt. Dan hadden ze beter thuis kunnen blijven. Ik denk zo, dat dat ook wel het beste zou zijn geweest.

En wat is er eigenlijk mooier dan met je kennissen of familieleden samen de Heer te dienen in Zijn huis, samen te zingen tot Zijn eer. En vooral als het mooi weer is en het zo gemakkelijk is om naar de kerk te gaan. Kom ga met ons en doe als wij — dat kunnen we dan wel zingen in de kerk, maar we moeten er ook naar leven als we bezoek krijgen. De visite houdt de mensen uit de kerk, en de mensen zijn geestelijk te traag om de visite uit te nodigen mee te gaan naar Gods huis. En we vergeten zo gemakkelijk dat er in de Bijbel staat: Houdt op met het doen van uw eigen plezier op Mijn dag, en verheug u zelf in het dienen van de Heer! (vgl. Jesaja 58:13, ook de Eng. vert.).

En nu heb ik nog niet eens gesproken over al die gemeenteleden die met het mooie weer aan het kamperen zijn, of in hun eigen cottage het weekend doorbrengen. Velen van hen zie je ook alleen 's morgens in de kerk. Het is ook zulk mooi weer, en ... daar gaat de trouw in het dienen van de Heer.

Men vergeet ook dat men aan zijn kinderen een totaal verkeerd voorbeeld geeft. Wat moeten die kinderen van zo'n gebruik van de zondag wel denken?

Laten we er mee ophouden, en weer trouwe kerkgangers worden, en onze visite uitnodigen met ons de Heer te dienen in Zijn huis, en onze camper en ons zomerhuisje weer even alleen te laten om Gods naam groot te maken. Het is een beetje kreupelrijm, dat eerste gezang, maar het vijfde vers eindigt toch zeer zuiver: God ... heeft de sabbat Zich gewijd.

Houdt op met het doen van uw eigen plezier op Mijn dag, en verheug u in het dienen van de Heer! Het mooie weer kan u er alleen maar bij helpen. Ik denk ook zo dat het beter is dat het mooie weer ons helpt in het dienen van de Heer, dan in het dienen van onszelf.

J. VanHarmelen

## Meer mogelijkheden voor drukken van Bijbel

uit Kerknieuws, 3 juni

De kans is groot dat christenen dadelijk aan bijbelsmokkel denken als ze aan de christenen in Oost-Europa denken. Toch is dat dan niet terecht.

De toestand is niet overal hetzelfde. Er zijn landen in Oost-Europa, waar het helemaal niet moeilijk is een bijbel te kopen. Dat zijn met name de D.D.R. (Oost-Duitsland), Polen en Joegoslavië, waar via kerkelijke boekhandels en kerken, soms ook via staatsboekhandels, bijbels betrokken kunnen worden. Ook in Tjechoslowakije, Hongarije en Roemenië zijn de mogelijkheden om aan een bijbel te komen na 1968 veel groter geworden. In Tsechoslowakije, en in Hongarije zijn een of twee kerkelijke boekhandels, waar ook bijbels verkocht worden, in Roemenië verloopt de distributie uitsluitend via de kerken.

Het slechtst bedeed zijn Albanië, Bulgarije en de Sovjet-Unie.

**Albanië**  
In Albanië is sinds 1967 alle godsdienst verboden. Daar zijn dan ook geen bijbels te koop. De mensen mogen zelfs geen bijbel bezitten, zodat ook het zenden van bijbels vanuit het buitenland als geschenk onmogelijk is.

**Bulgarije**  
In Bulgarije behoort nog een aanzienlijk deel van de bevolking tot de orthodoxe kerk, maar de orthodoxen waren vroeger niet gewend zelf de bijbel te lezen. Langzamerhand begint dat te veranderen, maar toch zijn er sinds 1945 nog geen bijbels voor privé-gebruik gedrukt of ingevoerd. Wel is een nieuwe vertaling van het Nieuwe Testament en de Psalmen al enige tijd klaar en hebben de bijbelgenootschappen papier aangeboden, maar men schijnt te willen wachten tot ook de nieuwe vertaling van de rest van het Oude Testament klaar is. Dan kan men volledige bijbels drukken. Dit staat te lezen in een rapport van de samenwerkende Bijbelgenootschappen (BG), waarvan ook hieronder nog een aantal gegevens ontleend wordt.

**Sovjet-Unie**  
In de Sovjet-Unie worden af en toe zeer mondjesmaat bijbels of bijbelgedeelten met hulp van de BG gedrukt of met hulp van de BG gedrukt. In de boekhandels zijn deze nergens te koop. Ze worden via de kerken gedistribueerd.

**Roemenië**  
In Roemenië wordt sinds 1968 een vrij groot aantal bijbels in bijbelgedeelten met hulp van de BG gedrukt of geïmporteerd, maar het tekort aan bijbels is niet steeds groot.

**Tjechoslowakije**  
In Tjechoslowakije is de produktie van bijbels, die vóór 1968 minimaal was, eveneens

toegenomen. Er mochten voor het eerst ook bijbels worden geïmporteerd. Zowel in Slowakije als in het Tjechische deel van het land wordt er aan een nieuwe vertaling gewerkt. De Tjechische vertaling komt waarschijnlijk volgend jaar klaar. Hoewel er nog altijd bijbels te weinig zijn, is de situatie ook hier veel beter dan in de Sovjet-Unie. In de grote kerkelijke boekhandel in Praag zijn b.v. gewoonlijk bijbels en bijbelgedeelten in verschillende vertalingen, formaten en uitgaven vrij verkrijgbaar. Daarnaast worden er ook bijbels regelrecht aan de kerken toegewezen in hoeveelheden die afhankelijk zijn van het ledental. Voor mensen met slechte ogen mocht in 1975 de BG 10.000 bijbels met grote druk importeren.

**D.D.R.**  
In de D.D.R. heeft het hoofd-bijbelgenootschap in Berlijn een officiële drukver-

gunning als uitgeverij. De staat stelt 69 ton papier per jaar ter beschikking voor het drukken van bijbels. Er wordt aan een uitgave van het Oude Testament in de omgangstaal gewerkt door een commissie van vertalers uit Oost- en West-Duitsland. Er zijn vijf vertalers uit de D.D.R. lid van onder wie één rooms-katholiek. De Duitse versie van 'Groot nieuws voor U' wordt in de D.D.R. zowel in normaal als in pocket-formaat doorlopend gedrukt. Voor de verkoop zorgen christelijke boekhandels en staatsboekhandels, de kerkelijke gemeenten zelf en plaatselijke bijbelgenootschappen. Er zijn ook bijbels met extra grote letters in de handel en er is een speciale drukkerij voor bijbels in brailleschrift, die ook naar blinden in het buitenland worden gezonden.

Vervolg op pagina 9

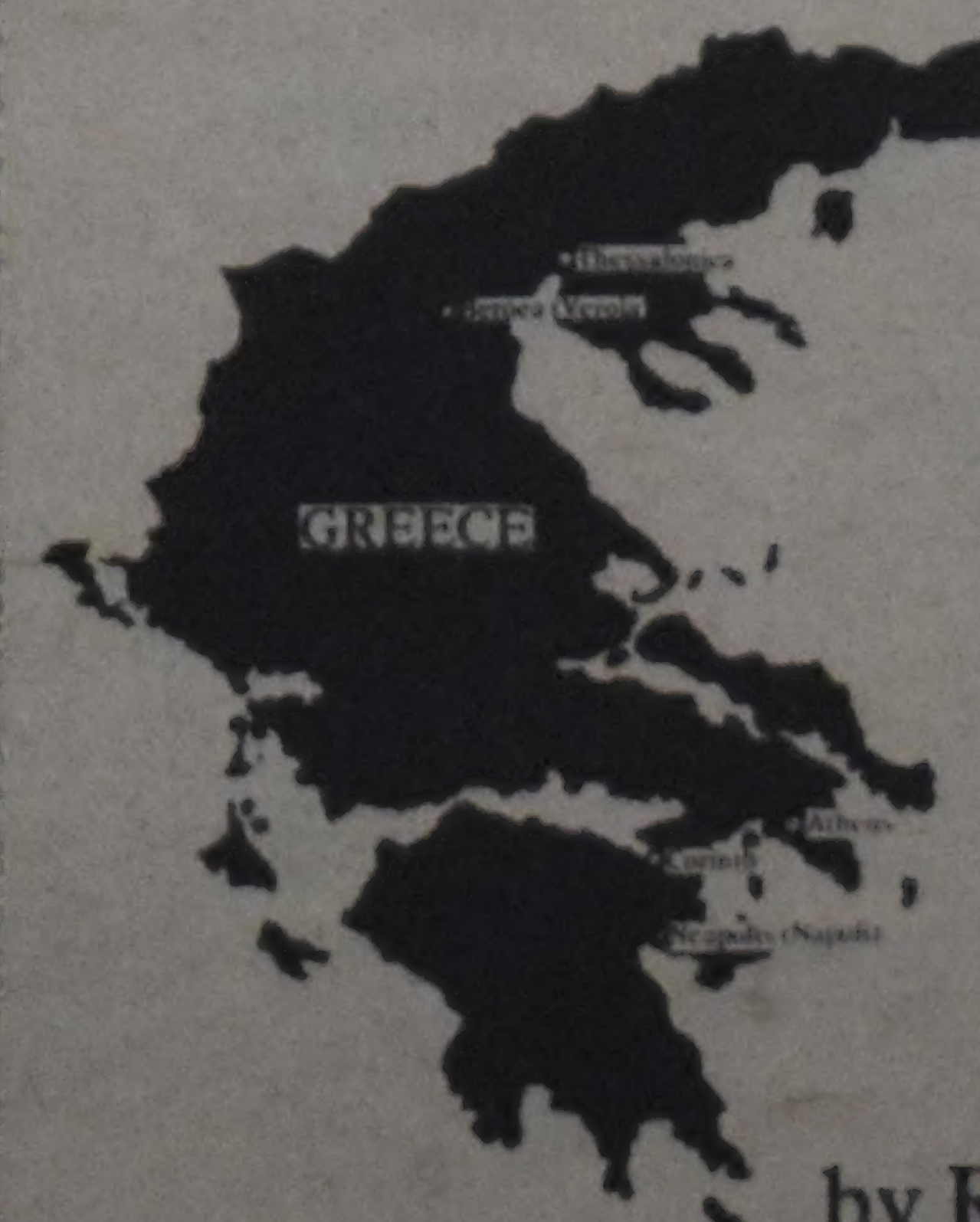


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## LEZERS SCHRIJVEN

### Mr. De Haas, schrijf a.u.b. over wat anders dan over pepermunten

Geachte Redactie,

In C.C. van 10 juni jl. trekt de heer Joh. de Haas te velde tegen de in de Gereformeerde kerken gebruikte producten van een zekere meneer King. (Waarom niet van Slooten?). Hij heeft ook een woordje te zeggen over het hoesten in de eredienst en vraagt zich af waarom de mensen geen dropjes meenemen in plaats van pepermunten. Hij eindigt zijn relaas dan met een gedicht waarin het sacrale en het banale op een rare manier door elkaar worden gehaald.

Met genoeg hebben we altijd de betogen van de heer de Haas gevolgd. Er was een zekere band. Ook ons liggen de dominees en de gemeenten na aan het hart. We vergeten ook nooit weer het moment dat we de eerste keer in een vreemd land de kerk binnentapten. Het was een andere taal, maar voor de rest deed het zo vertrouwelij gereformeerd aan, tot zelfs de pepermuntjes toe.

Wij hebben uw artikelen altijd erg gewaardeerd, maar van het laatste moeten we helaas zeggen: "In dezen prijzen we u niet."

Mocht het zijn dat u aan het einde van uw latijn bent, dat u niet meer weet waarover u schrijven moet, dan hebben we misschien wel een suggestie voor u. Waarom schrijft u niet wat over het verschil tussen de Can.Ref.Church en de Chr.Ref.Church en gebruik uw talenten om deze twee kerken wat dichter bij elkaar te brengen. We zullen u vertellen waarom.

Een college, een Canadese dame (wij zijn chauffeurs op de schoolbussen) vroeg ons hoe het komt, dat zij kinderen die bij de ene school wonen een 20 mijl moet vervoeren naar een andere school terwijl ze op de terugweg kinderen meeneemt, die toch vlak bij die school wonen. Zijn het beide geen Christelijke scholen?

Wij hebben haar toen zo goed en zo kwaad als het ging, verteld hoe de vork in de steel zat.

Er zijn ook genoeg gereformeerden die niet weten waar het om ging. Velen weten niet eens dat het vroeger een kerk was. Een persoon van de Chr.Ref.Church zal wel zeggen: ging het niet over de doop. De Mensen van de Can.Ref.Church zullen uit de aard der zaak wel beter op de hoogte zijn.

Met de Bijbel in de hand

kan men beide posities een heel eind naar voren schuiven; maar wanneer men eerlijk is zal men toch tot de conclusie moeten komen dat de Here zich in de Schriften niet laat vangen.

Daarom, in plaats van zich druk te maken over pepermuntjes en dropjes, zouden we graag zien dat de schrijver van Dominees en Gemeenten

zijn talenten gebruikte om die dominees en die gemeenten wat dichter bij elkaar te brengen.

C. Hiemstra  
Burnaby, B.C.

### Nieuwe Nederlandse Ambassadeur

De nieuw aangestelde Nederlandse Ambassadeur, de Heer Paul Willem Jalink, zal binnenkort door de Gouverneur-Generaal worden ontvangen voor de aanbieding van zijn geloofsbrief.

De Heer Jalink arriveerde in Ottawa vanuit Indonesië waar hij als Nederlands Ambassadeur diende van 1973 tot mei 1977.

## Attentie groepen en organisaties.

"Canada Works" is terug. Het is uw werkverschaffende programma en het is gereed om voor u te werken. Maar denk er aan, de laatste dag voor het indienen van een aanvraag is 26 augustus.

Nogmaals, u bent in de gelegenheid om blijvende uitkeringen en werk voor werkloze personen te verschaffen.

Indien uw idee goed is, en uw groep de wil en deskundigheid heeft om door te zetten, dan kan "Canada Works" mogelijk in staat zijn om de noodzakelijke fondsen te verstrekken.

Op de volgende manier kunt u een en ander gedaan krijgen.

Stem overeen op een project dat u allen kunt ondersteunen. Denk er goed over na.

Hoeveel betrekkingen zal het creëren? Hoeveel voor salarissen en andere kosten? Wie zal het programma van dag tot dag leiden?

Dan gaat u naar uw "Canada Manpower Centre" of "Job Creation Branch" en haalt een Canada Works aanvraagformulier en "Guide to Applicants" op.

Het aanvraagformulier is niet gecompliceerd maar geef alstublieft volledige bijzonderheden en vul het duidelijk en precies in. En indien u daarbij hulp nodig heeft dan kan uw CMC of JCB kantoor u helpen met het aanvraagformulier.

Canada works is uw kans om uw buurt te verbeteren.

Laten we dus aan de slag gaan met enkele nieuwe ideeën.



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Main-d'œuvre  
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Bud Cullen  
Ministre



Meer mogelijkheden voor drukken van Bijbel

Vervolg van pagina 7

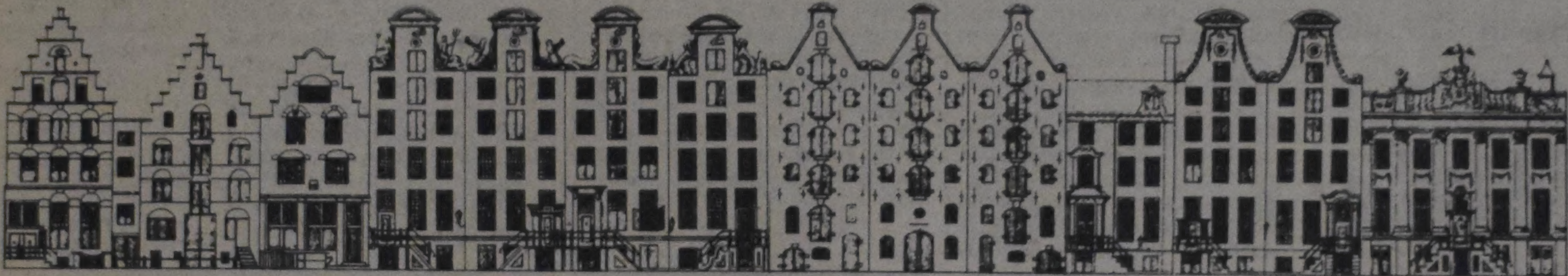
**Polen**  
Polen wordt eveneens zeer ruim van bijbels voorzien. Al het benodigde papier wordt er ter beschikking gesteld door de BG. De verkoop van bijbels vindt plaats door de parochies en gemeenten zelf en door de grote boekhandel van het bijbelgenootschap in één van de hoofdstraten van Warschau.

De bijbels worden van daaruit per post naar alle hoeken van het land verstuurd, vaak naar mensen die er in uitzendingen in het Pools via Radio Monte Carlo opmerkzaam op zijn gemaakt (met toestemming van de Poolse regering), dat zij een bijbel kunnen bestellen bij deze boekhandel. Duizenden luisteraars naar de uit-

zendingen doen dit en velen schrijven later om te getuigen hoe belangrijk bijbellezende voor hun geloof is geworden, zo staat in het rapport van de BG. **Joegoslavië**  
In Joegoslavië zijn bijbels te koop in een aantal kerkelijke boekhandels en staatsboekhandels, maar ook in de parochies en gemeenten van

alle kerken. Ze worden zowel geïmporteerd als (sinds 1970) in het land zelf gedrukt. **Legale weg**  
De BG houden zich nooit ergens bezig met bijbelmokkel. Bij de bijbelvoorziening van de kerken in de communistische wereld volgen zij overal de legale weg. Wel zijn de tekorten in enige landen

nog groot, maar de mogelijkheden voor het importeren of drukken van bijbels zijn toch overal in de laatste jaren toegenomen. Dat is een verheugend en moedgevend feit.



Nieuw! Lagere Charter Tarieven naar Amsterdam

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## Notes of Thanks

**BAKKER:** Mr. & Mrs. John Bakker and family would like to thank all their relatives and friends for the prayers, cards and sympathy shown to them during the illness and passing away of their dear son and brother. R.R.#7, Brantford, Ont. N3T 5L9.

**FEDDEMA:** Mr. & Mrs. Rien Feddema wish to thank all their relatives and friends for the many best wishes, cards, flowers & gifts they received on their 50th wedding anniversary. You made our anniversary a real enjoyable day. Above all we thank the Lord who protected us all these years. Strathroy, Ont.

**PYPER:** We sincerely thank our children, grandchildren, relatives and friends for the many good wishes, cards, flowers and gifts on the occasion of our 45th wedding anniversary. We thank the Lord for these many years together and for His abiding love. Mr. & Mrs. H. Pyper, 257 Water St., Guelph, Ont. N1C 1B6

## Births

**DE KLERK:** The Lord, in His tender mercy and lovingkindness, has blessed us so wondrously with the birth of a son, DARYL JONATHAN, born on July 8, 1977. Third grandchild for Peter and Tina Prins and sixteenth grandchild for Janis and Jans De Klerk. "Lo, children are an heritage of the Lord." Psalm 127:3. Thankful parents are Peter and Dorothy De Klerk, R.R.#9, Dunnville, Ont.

**DEKOK:** Rene & Dorothy (nee Vyn) thank God for His wonderful gift to them, a son, KEVIN SCOTT, born on July 1, 1977. A little brother for Angela and Ronny. 12th grandchild for Mr. & Mrs. John DeKok and 23rd for Mr. & Mrs. Jacob Vyn. 75 Seminol Rd., Ancaster, Ont.

**REININK:** With thanks to our Lord, the Giver of life, we are happy to announce the birth of our first child, a daughter, ANDREA FRANCINE, on June 27, 1977. First grandchild for Mr. & Mrs. Frank Reinink, Blyth, Ont. and second for Mr. & Mrs. D. Attema, Smithville, Ont. We are especially happy to announce that she is the first great great grandchild for H. Vugteveen of Nw. Amsterdam, Drenthe, Holland. Proud parents are William and Rita Reinink of Blyth, Ont.

**VANDEZANDE:** The Lord has blessed our home with a precious, healthy daughter SHARON AMY, born on Sunday, June 26, 1977. A sister for Laurie, Tom and Heather. Thankful parents are George and Anne Vandezande (nee Balkema) of St. Catharines, Ont.

## Births

**VELDHUIZEN:** With thanks to God, we are pleased to announce the arrival of our first-born, a son, JON VELDHIJZEN, born July 14, 1977. First grandchild for Mr. & Mrs. J. Veldhuizen of Wainfleet and fifth grandchild for Mr. & Mrs. I. Veldstra of Hamilton. Proud parents are Art & Marg Veldhuizen of 859 South Pelham Rd., Welland, Ont. L3C 3C9.

## Marriages

**BRACK-SPAN:** Mr. & Mrs. J. Brack and Mr. & Mrs. W. Span are happy to announce the marriage of their children MARGARET & GERALD. The wedding ceremony will take place D.V. on July 23, 1977 at 2:00 p.m. in the Fairview Centre, Woodstock, Ont. Rev. William Hickson officiating. Future address: "Faith Haven" Bible Training Centre, 297 Whiting St., Ingersoll, N5C 3P7

**ERINGA-VAN SCHEPEN:** It is with thankfulness and joy that Mr. & Mrs. Fred Eringa and Mr. & Mrs. Henry Van Schepen announce the forthcoming marriage of their children, SYLVIA and STEWART. The ceremony will take place, the Lord willing, on Saturday, July 30, 1977 at 4:30 p.m. in the Maranatha Christian Reformed Church in Woodstock, the Rev. Henry Eshuis officiating. Future address: 318 Short Ave., Woodstock, Ont.

**FEYEN-RYPSTRA:** Mr. & Mrs. Cornelis Feyen of Chatham are happy to announce the forthcoming marriage of their daughter WILMA to WILLIAM RYPSTRA, son of Mr. & Mrs. Eelke Rypstra of Bowmanville. The wedding ceremony will take place D.V. on Saturday August 20th, 1977 at 4 p.m. in Grace Christian Reformed Church, Chatham, Ont., Rev. Ralph Koops officiating. Future address: 23 Niagara Crescent, Sarnia, Ont.

**JAGT-EYGENRAAM:** It is with great pleasure that Mr. & Mrs. Evert Jagt of Grimsby, Ont., announce the forthcoming marriage of their daughter MARIE-ANNA KATRIENA to NORMAN son of Mr. & Mrs. Frank Eygenraam of Aylmer, Ont. The wedding will take place on August 20, 1977 D.V., in the Fruitland Christian Reformed Church at 2:30 p.m. Rev. J. DeJong officiating. Ps. 118:29.

**JANSEN-BRINK:** Mr. & Mrs. Hank Jansen are happy to announce the forthcoming marriage of their daughter RITA to GEORGE, son of Mrs. G. Brink and the late Mr. G. Brink. The wedding ceremony will take place the Lord willing, August 13, 1977 at 6:30 p.m. in the Grace Christian Reformed Church, Chatham, Ont. Rev. R. Koops officiating. Future address: 168 Coverdale, Chatham, Ont.

**LEMSTRA-STAM:** Mr. & Mrs. John Lemstra of Grimsby, Ont. and Mr. & Mrs. Jack Stam of Trenton, Ont. are happy to announce the marriage of their children HARRIETTE and CHARLES. The ceremony will take place D.V. on Saturday, August 13, 1977, at 3:30 p.m. in the Mountainview Christian Reformed Church in Grimsby, Ont., Rev. J. Van Weelden officiating. Future address: 22 Croham Road, Toronto, Ont. M6E 4X8

**OOSTERHEERD-COLLINS:** Mr. & Mrs. John Oosterheerd and Mrs. Ruth Collins of Cornwall, Ont. are pleased to announce the forthcoming marriage of their children TILLIE and GREG. The wedding will take place on July 30, 1977 at 4:30 p.m. in the Chr. Ref. Church of Cornwall. Rev. J.A. Quartel of Ottawa officiating. Future address: 2467B Falcon Ave., Ottawa, Ont. K1V 8C8

## Marriages

**SMIDS-MEDSKER:** Mr. & Mrs. Johannes Smids of Sarnia, Ont. are pleased to announce the forthcoming marriage of their daughter MARTHA MENSINA to KENNETH EUGENE MEDSKER, son of Mr. & Mrs. Jerald Medsker of Martinsville, Illinois. The worship service will take place Saturday August 6, 1977 at 2:30 p.m. at the First Christian Reformed Church of Sarnia. Rev. H. Getkate officiating. Future address: c/o 171 Luna Dr., Nashville, Tennessee, 37211, USA.

**VANDEN ENDE-POT:** Rev. & Mrs. Anthonie and Ann Vanden Ende of Fredericton, N.B. are pleased to announce the forthcoming marriage of their daughter ARJA to MR. GEERT POT, son of Mr. & Mrs. Henry and Ena Pot of Keswick, N.B. The wedding ceremony will take place, the Lord willing, on August 13, 1977 at 1:00 p.m. in the Chr. Ref. Church, 121 McAdam Ave., Fredericton, N.B. Future address: R.R.#3, Mouth of Keswick N.B.

**VANTOL-CARABOTT:** Mr. & Mrs. Simon VanTol are happy to announce the forthcoming marriage of their daughter ELIZABETH MARGO to Mr. EMMANUEL CARABOTT, son of Mr. & Mrs. F. Carabott of Toronto, Ont. The wedding ceremony will take place, the Lord willing on July 30, 1977 at 2:30 p.m. in the Chr. Ref. Church in Fruitland, Ont. Rev. John De Jong officiating. Future address: Vancouver, B.C.

**WALCOTT-HEEMSKERK:** "There are three things that remain - faith, hope and love - and the greatest of these is love." 1 Cor. 13:13. Mr. & Mrs. Kenneth G. Walcott, of Grand Rapids, Mich., and Mr. & Mrs. Cornelis Heemskerk, of R.R. #1, Long Sault, Ont., are pleased to announce the forthcoming marriage of their children GAYLE MARIE and KEITH CORNELIS JAN. The wedding ceremony will take place, the Lord willing, on Saturday August 6, 1977 at 3 p.m. at Seymour Chr. Ref. Church, 840 Alger St., S.E. Grand Rapids, Mich. Rev. H. Admiraal officiating. Future address: 521 Crescent N.E., Grand Rapids, Mich.

**VANDERMOLLEN-VERROCHE:** Mr. & Mrs. Henry VanderMollen and Mr. & Mrs. Jack Verroche are happy to announce the forthcoming marriage of their children JEANNIE and PAUL. You are invited to the ceremony, which is to take place, August 13, 1977 at 4:00 p.m., in the Maranatha Chr. Ref. Church of St. Catharines, Ont. Pastor H.R. De Bolster officiating. Family address: 17 Thompson St., St. Catharines, Ont. L2N 1M6.

## Anniversaries

Emmen 1932 Grimsby 1977  
With thankful hearts to God we hope to celebrate on Saturday August 13, 1977, the 45th wedding anniversary of our dear parents, grandparents and great grandparents

LUTE and KATRINA ROZEMA nee Jagt  
"Lord abide with us, because it is toward evening." Luke 24:29  
Their grateful children, grandchildren and great grandchild.  
Open house will be held at John Knox Memorial School Gym, Fruitland, Ont. from 7 p.m. August 13, 1977. Home address: 37 Kerman Ave., Unit 24, Grimsby, Ont., L3M 3W3

## Anniversaries

On July 29, 1977, the Lord willing, we hope to celebrate the 30th wedding anniversary of our parents

JAN VAN DER WAL

and

YPIE VAN DER WAL nee Van Dyk  
England: Wia & Ian Jarrett  
At Home — John Gary and Renita 1562 Muir Rd., Mississauga, Ont. L5E 2J4.

1952 1977  
On Monday, August 1, 1977, the Lord willing, we hope to celebrate the 25th wedding anniversary with our parents

JOHN and CATHERINE PRANGE nee Joosse

We praise the Lord for all the blessings He has bestowed upon them in their marriage and for the beautiful ways He has given us joy as a family in His infinite wisdom. We pray for His continued guidance in the years to come and that our love as a family may reflect His love for us. "Be full of love for others, following the example of Christ, who loved you and gave Himself to God as a sacrifice to take away your sins." Eph. 5:2a

Their thankful children and grandchildren,  
Surrey, B.C. — Bernard & Marina Prange: Christopher, Philip Bill & Fran Kuyvenhoven  
Sarnia, Ont. — Jim & Joan Berry  
At home — John Jr., Ron and Ken  
The celebration will be Wednesday, Aug. 3, 1977 at our parents home: 2633 London Rd.

O sing to the Lord a new song for He has done marvelous things. Ps. 98:1

We wish to announce the 35th anniversary of our beloved parents and grandparents

ANDRIES & HENDRIKJE CORNELIA VAN ES (nee den Daas) on Sept. 2, 1977.

Rose, Karl & Leon  
Anton, Helen, Andries, David, Tony & Helena  
Mary & Ken  
Andy, Bette & Douglas  
Henrietta  
Margaret, George, Hendrik Van-essa & Andries  
Anne, Laverne, Becky & Wesley  
Arie & Betty

Borger Burlington 1937 1977

With joy and gratitude to our heavenly Father, we hope, D.V., to celebrate on August 13, 1977, the 40th wedding anniversary of our dear parents and grandparents

HARRY VAN ROSSUM AND GRACE VAN ROSSUM nee Diemer

Happy anniversary, mom and dad. We wish you many more years and pray that God may continue to bless you and keep you in His care. Their thankful children and grandchildren Palermo, Ont. — Jack & Netty van den Dool; Cheryl, Sue, Renata London, Ont. — John van Rossum; Kristen, Jay  
Woodstock, Ont. — Kees & Henny Scheltema; Bill, Michael, Margaritha, Carolyn, David, Jason Ingersoll, Ont. — Pete & Hanna Poort; Sandra, Linda, Donny Innerkip, Ont. — Les & Janna Hennenburg; Brenda, Kevin, Michelle, Marissa  
Hamilton, Ont. — Ben & Janice Elzinga; Terry, Timmy, Kenny, Marty, Tanya  
Markham, Ont. — Jim & Ruth van Rossum  
London, Ont. — Dalton & Greta Dijkstra; Matthew, Amanda  
Open house will be held on Aug. 12, 1977 from 7:30 p.m. till 9:00 p.m. at the Maranatha Home, New Street, Burlington, Ont.  
Best wishes only.  
3260 New St., Apt. 100, Burlington, Ont.

## Anniversaries

As the Lord was willing on August 8, 1952 for

KEES VAN BOOM and CORRIE VAN WOERDEN  
to be married, we pray that the years ahead will be as richly blessed as those past. We, with our parents, hope to celebrate these 25 years of marriage on August 5, 1977. Their grateful children and grandchild,  
Edmonton — Robert Roy & Teena: Michael Arthur; Gladys Boon Ernest Frank; Peggy Vandermeer  
Psalm 127:1: Unless the Lord builds the house, those who build it labour in vain.

The Lord willing, on August 3, 1977, we will celebrate with our parents

JOHN and TINA WYNIA

the happy occasion of their 25th wedding anniversary. It is our prayer that the Lord will continue to bless them and spare them for each other and for us all. Their grateful children and grandchild,  
St. Catharines — Bernie & Wilma Benjamins: Melanie  
At home — Gary & Nettie; Dick, Dana and Sandy  
Home address: 92 Grapeview Dr., R.R.#3, St. Catharines, Ont. L2R6P9  
Open house on Wednesday August 3 at Trinity Fellowship Hall, 99 Scott St., St. Catharines, from 7-9 p.m.

With joy and gratitude to God for our parents,

REV. & MRS. DIRK MELLEMA

we plan to celebrate their 45th anniversary with an open house on August 11 from 6—9:30 p.m. in the fellowship room of Seymour Chr. Ref. Church in Grand Rapids, Mi. Congratulations, mom and dad. With love from:

Ted & Jan Berkompas; Mary, Carol, Bob and Tom  
Larry & Audrey Meindertsma; Teri, Mike and Dan  
Jack & Doris Kremers; Scott, Steve and Susie  
Bob & Carol Wall; Mike and Deedee  
2456 Aleda S.E., Grand Rapids, Mich.

## Obituaries

The Church Council and congregation of the Owen Sound CRC, extends its sincere Christian sympathy to their former pastor Rev. J. Kerssies and family in the death of Rev. Kerssies' mother. We pray that they may experience Gods nearness and the understanding of the Saviour Jesus Christ, and comfort of the Holy Spirit.

J. Berg, Pres.  
H. De Boer, clerk

He will gather, He will gather, The gems for His kingdom. All the pure ones, all the bright ones His loved and His own. Like the stars of the morning, His bright crown adorning. They shall shine in their beauty, Bright gems for His crown.

God in His wisdom and mercy took unto Himself our dear little grandson, nephew and cousin

MICHAEL son of Mike and Rose DeBeer, on Thursday June 30, 1977. Even though he was never able to come home since his birth on Feb. 5, 1977, he will always be remembered by, Pake & Beppe Hogeterp Peter & Ruth Louis & Martha Clarence & Patti Hazel & Larry nephews and nieces R.R.#1, Jarvis, Ont.



Classified Advertising

Teachers Wanted

Ontario

CAMBRIDGE: Cambridge Christian School requires a teacher for grade 5 for the 1977-78 school year. Send applications to: Mr. R. Poor-tinga, 147 Glenmorris St., Cambridge, (G), Ont., N1S 2Z4. Phone: 821-4696.

TORONTO: Immanuel Christian School, Toronto, needs a French teacher part-time for Grades 7-8 beginning in Sept. Write or call John Kamerman, 65 Kentish Cres., Scarborough, Ont. M1S 2Z3. Tel. 293-2938.

WILLOWDALE: The Willowdale Christian school requires a grade 7 and a grade 8 teacher on approxi- mately half-time basis for the 1977-78 academic year. Please di- rect inquiries to: Mr. N.Vandoren, principal. Tel. (416) 222-1711 (school) or 222-7419 (res.)

BRITISH COLUMBIA

CHILLIWACK: Chilliwack Elemen- tary Christian School invites appli- cations from experienced teachers for the school year 1977-78. Send resume to Mrs.G.Hoeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

Cottages

CEDARHOLM RESORT

Housekeeping cottages on beautiful Kennebec Lake, 85 miles W. of Ottawa on Hwy.7. Sand beach. Boating, fishing, swimming. Stan & Betty Pranger, R.R.#1, Arden, Ont. K0H 1B0. Tel. 613-335-2058.

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Moving to EDMONTON AREA? for city or rural property call: J.B.(JOHN) LUDWIG A.E.Le Page Melton Real Estate Ltd. 15512 Stoney Plain Road (Christian School area specialist) 403-487-5884 (res.) or 489-2551 (office, or distacom 426-5880, page 3393

Help Wanted

NEEDED: Key greenhouse grower foreman, near Hamilton, Ont. for large new range. Must be exper- ienced with all aspects of green- house crops. Must be an aggressive individual wanting career oppor- tunity. Responsibilities will include supervising entire range, employ- ees and crop planning. Reply giving complete resume of background experience, qualifications, expected starting income etc. All replies will be answered on will be held in strict confidence. Reply to Box 4205, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Permanent positions on modern dairy near Winnipeg. Automated harvestore feeding and manure handling system, and milking par- lor. Experience in milking, feeding and general farm equipment re- quired. Applicants must state refer- ences, experience, marital status, age and wages expected. Modern bungalows provided. Letters to Box # 4207 of Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Domestic Help

Responsible Christian baby-sitter wanted for 6 month old baby girl. Regular part-time days and / or nights. Port Credit area. Please phone Mrs. De Vries 278-2999, afternoons of evenings.

Employ Wanted

Dutch young man, 29, single, wishes to immigrate to Canada. Looking for steady work on farm, as labourer, etc. Please write to: Harm Weaver, Speelmanstraat 3, Leeuwarden, Holland.

Personal

Fun loving Christian lady wishes to correspond with and meet Christian gentleman with sense of humor, 24-32 years, preferably in Ontario. Letters to Box # 4208, Calvinist Contact, 99 Niagara St., St.Cathar- ines, Ont. L2R 4L3.

Help Wanted

Help Wanted

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The Christian Labour Association of Canada is looking for an exper- ienced secretary. Good wages and benefits for the right applicant. Please send your resume to 1036 Weston Road, Toronto, Ont. M6N3S2



LET'S PLAY CHESS

Editor: Pete Layer

THE MAY LADDER

Contestants	Problems: #699	#700	#701	#702	Sub- Total	Prev. Total	Total
	Points:	3	2	3	2	10	83
K.Amsinga(I)							
Strathroy, Ont.	2	2	2	2	8	83	91 winner
C.Binnema(II),							
Cochrane, Ont.	3	2	3	2	10	77	87
H.Douma,							
Wellandport, Ont.	3	0	0	2	5	59	64
J.Willemsma(II)							
Wilsonville, Ont.	-	0	3	-	3	34	37
M.Mellissen (IV)							
Ottawa, Ont.	3	2	2	0	7	22	29
H.Brouwer,							
Saanichton, B.C.	2	0	0	0	2	19	21
G.Bloemendal(II)							
Brampton, Ont.	2	2	3	2	9	10	19
J.Wilms(II),							
Lindsay, Ont.	3	0	0	2	5	(98)	5

Comments, Congratulations go to Mr.Amsinga who reached the top for the second time. You will soon receive a notice about a book prize from the publisher of this paper. I hope you can climb the ladder again. The first problem was the easiest this time. It's remarkable that the only good place for the White King in #701 is the one where he can be checked four times!

SOLUTIONS TO THE MAY PROBLEMS

#699 (Guttmann)

Key: 1. Q-R1 threat: 2. QxB and 3. QxP mate Variations: 1. -, B-N2; 2. Q-N7 threat 3. Q-QN2 mate 2. -, P-K5; 3. QxB mate 1. -, B-B3; 2. Q-B6 threat; 3. Q-QB3 mate 2.-, P-K5; 3. QxB mate 1. -, B-R2; 2. Q-K1 threat; 3. Q-B3 mate 2. -, P-K5; 3. K-B2 mate

#700 (Laws) Key: 1. K-R2 tempo

Try: 1. R-K6?, N-N5, no mate

#701 (Speckmann) Key: 1.Q-B2 tempo

Variations: 1. -, N-N5 ch., 2. K-K6 threat; 3. Q-R1 mate 2. -, N-R3; 3. P mate 2. -, N-R2; 3. Q-R8 mate 1. -, N-K2 ch., 2. K-B4 threat; 3. Q-R8 mate etc. 2. -, NxQ; 3. PxN/Q mate 1. -, N-N3 ch., 2. K-Q4 threat; 3. Q-R8 mate etc.

The variations after the second move are not all given since the ones that are missing are similar to the ones shown.

Tries: 1. K-Q4?, N-N5; 2. P-N8 ch., N-B3 ch., no mate 1. K-K6?, N-B5 ch., 2. K\*; N th.; 3. no mate 1. PxN/Q?, N-N5 ch., 2. K\*; N-B3; 3. no mate

#702 (Ponomorev)

Key: 1. N-K4 threat: 2. N-K2 mate

The three variations show the "pretty" idea.

Tries: 1. NxR (Q3), N-N3 no mate 1. QxQ, N-K6 no mate

DUTCH SOLUTIONS

#699: 1. Dh1 dr. 2. Dh8; en 3. De5 mat

1. -, Lg7; 2. Db7 enz.

1. -, Lf6; 2. Dc6 enz.

1. -, Lh7; 2. De1 enz.

#700: 1. Ka2 tempo

#701: 1. Df2 tempo

1. -, Pb4 sch., 2. Ke6 enz.

1. -, Pb6 sch., 2. Kd4 enz.

1. -, Pc7 sch., 2. Ke5 enz.

1. -, Pe7 sch., 2. Kc4 enz.

#702: 1. Pe4 dr. 2. Pe2 mat

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Mr. H. Niemeyer 993 Albion Road Rexdale, Ont. Tel. 741-4842



## THINGS WE'VE READ

**The Bible and the Bermuda Triangle**, by George Johnson and Don Tanner, published by Logos Intern., Plainfield, New Jersey 07061

*Reviewed by Ralph Koops, minister of the Grace Chr. Ref. Church of Chatham, Ont.*

"Many will regard their hypothesis as bizarre or absurd, but many others will regard it as an intriguing possibility." So writes the publisher in the preface to this book.

The so-called Bermuda Triangle is a 200,000 square-mile area off the Atlantic. The apex or uppermost points of the triangle are the Virgin Islands close to Puerto Rico, Bermuda, and either a point in the Gulf of Mexico or Miami Florida. In this entire area it is said over a hundred planes and boats have disappeared since 1945.

The authors of the book, a minister and a newspaperman, try to relate some of the mysteries of this triangle to the book of Revelation. They also try to prove the existence of Sheol-Hades to be under the sea. In Scriptures Sheol in the Old Testament and Hades in the New Testament point to the state of death. Sometimes they refer to hell, at other

times to the grave.

Several accounts are given of ships and planes that somehow mysteriously disappeared. It is also said that "UFO sightings in the Triangle are more frequent than elsewhere in the world, giving rise to speculations that UFO's are hailing planes and ships, with their crews and passengers, off to another world".

The authors at the same time say that a great number of these disappearances can be attributed to natural causes. Yet they claim that the unexplainable demands answers. Clairvoyants say that they have been in touch with departed spirits in this area. The authors also have signs which they say point to a former continent in the Bermuda Triangle.

The book makes for interesting reading. I would not want to deny the disappearances in the Bermuda Triangle; that is, I would not say that nothing ever happened there. However, the way the authors use Scripture is so typical of much of the flood of material on religious topics today. It's the Hal Lindsey type material where you believe in a literal 1000 year rule of Christ, (mis)interpret Scripture passages out of context, but have little understanding of the Bible's total message for our

whole lives. Consequently you have to read a book such as this with real caution.

**Rosalie** by Dorothy Hamilton, published by Herald Press, Scottsdale, Penn; paperback \$2.50

*Reviewed by Berta Hosmar*

**Rosalie** is one of the many children's books written by Mrs. Hamilton. The book has a simple plot: Rosalie, a young, sensitive girl, is bothered by the gossip about one of her friends at school. In her own way she finally has the courage to help her unfortunate schoolmate out of her difficulty.

The setting is Indiana shortly after World War I, a time when cars have just replaced horses and buggies. Rosalie cannot be called a Christian book, although it tells of a family whose members really care for each other. As such it makes an interesting book for 8 to 12-year-olds.

### Church Service

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## Talks with Gabriel By Arten Miedema

paperback, 253 pages. \$3.95



Jacobus is running to Paradise—that's what this unusual book is about. Although it's written in the form of a novel set in the Netherlands shortly after the Second World War, it can also be read as a series of essays of the religious life. Those who are on their way to Paradise will want to find out what Jacobus learned about the new earth and how it fits in with the disappointing world we all live in.

Jacobus is not a man with an outstanding mind or unusual patience or exceptional virtues. In other words, he's very much like the rest of us. All the same there's something different about him: he really believes the Bible's amazing promises about the transformation of the earth and the people on it. Because of his strong longing for Paradise, his eagerness to catch a glimpse of it, the angel Gabriel is dispatched to ask him a few questions and straighten out his misconceptions.

Gabriel's assignment is not an easy one, for Jacobus VanderStupe—yes, that's his last name—is both too eager and too proud. Gabriel has to visit him repeatedly to get the job done. Bit by bit, this petty man stumbling down life's path on his way to Paradise changes. His childishness gradually turns into a childlike faith. And that's Jacobus's one redeeming virtue—his faith. "Ask and it shall be given you. Knock and it shall be opened unto you." He really believes it! That unyielding belief then leads to prayers answered in most unusual ways.

If you recognize yourself in Jacobus, take heart. There's hope for you too. The secret is prayer. If you take the Bible as seriously as Jacobus does, you won't be shocked at his bold plea for a taste of Paradise. Ask—and it shall be given you!

## The Farmer From Tekoa on the Book of Amos by Herman Veldkamp

Hardcover, 236 pages. \$ 6.95  
Now available in English



**Parents:** Buy it as a gift for your children.

**Ministers:** Recommend it to your Young People.

### Comments from the Dutch Press:

Het boek over Amos, "De Boer van Tekoa" is thans vertaald en heeft de titel "The Farmer From Tekoa."

In pittige, kernachtige taal weet Veldkamp in dit boek Amos's boodschap voor vandaag te vertolken. De vertaling is mijns inziens goed uitgevallen en ik feliciteer de vertaler.

De uitgever wens ik geluk met deze eersteling. Moge het boek door velen gekocht worden. Van harte aanbevelen.

**De Wachter**

"Boeken waar we wat aan hebben zijn boeken als 'De boer uit Tekoa'. Het verrast telkens opnieuw door originele gedachten, levendigheid van voorstelling en frisheid van stijl. Ik vind dit superieur werk, voorbeeld van echt schriftuurlijke behandeling en daarom actueel voor alle tijden."

**Ds. J. Overduin in het  
CENTRAAL WEEKBLAD**

"Wie dit boek doorleest wordt niet alleen voor het moment geboeid, maar kent dan de profeet en zijn boek en zijn actuele boodschap. Een populaire en praktische commentaar in de allerbeste zin van het woord."

**Dr. D. van Swigchem in het  
GEREFORMEERD WEEKBLAD**

"Goede wijn behoeft geen krans, zou men bij het opnieuw verschijnen van dit werk kunnen zeggen... De schrijver weet de oude boodschap van deze geweldige onder Israëls profeten voor onze tijd actueel te maken. Dat is wel de grote betekenis van dit werk van Ds. Veldkamp, die daarbij de gave bezit boeiend te kunnen vertellen. Een onmisbaar boek voor allen die de prediking van Amos willen verstaan voor onze tijd."

**Prof. Dr. B.J. Oosterhoff in  
DE WEKKER**



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